423 which "the king" (viz. the tlatoani) belonged. These lands "passed
428 from fathers to sons... and if anyone died or went off to other parts, his house and his land remained, and by order of the king or of the ruler, the others of the district put another in his place," and they could not sell them (33), and the tecpantlacas worked them personally

33. Torquemada, II, p. 546.

(34). These data indicate to us, first, that among them obtained

34. Ixtlilxóchitl, II, p. 170.

the same situation as obtained among the lands of the calpullis and tlaxilacallis: distribution in family parcels and inheritance of use, and that they had a certain unity with respect to a group which used them: its "faction" [*parcialidad*]. All this makes us think that the tecpantlalli were of a calpulli or of a tlaxilacalli, the calpulli or the tlaxilacalli to which the tlatoani belonged.

423 /p. 42/ We are not told only of the tecpantlalli, but also of the tecpillalli, which "were almost like what they called pillalli" (35).

35. Ixtlilxóchitl, II, p. 170.

Tecpillalli is translated as lands of the pilli or of the pillis of the tecpan, which explains to us what sort of lands they were that received this name: the lands destined for the sustenance of the pillis of the tecpan—the nobles of the calpulli of the tlatoani—, lands which possibly formed a unit with the others of the tecpan, perhaps inlike manner to the lands of other calpullis divided between macehuales and pillis.

423 There were lands and cultivated plots for the temples (36). These

794 36. Román y Zamora, I, p. 120; Zurita, p. 176.
793

surely were of two types since on the one hand there was "a lot in each ward" (37), that is, they were certainly distributed by calpullis.

37. Ramirez Codex [Códice Ramírez], p. 79.

423 But on the other hand there were others which were not or appeared
794 not to be in the same condition, since in these the priests functioned
793 as mayordomos (38) and had tenants and neighbors who gave tribute

38. Clavigero, I, p. 281.

only to the temples (39). Perhaps this means that they were calpullis

39. Román, I, p. 120.

or tlaxilacallis whose lords were priests. Reinforcing this assertion is the fact that these people were differentiated from others and felt it to be an honor to be occupied in that employment (40), somewhat

40. Torquemada, II, p. 165.

similarly to what happened in the case of the tecpantlacas. What we can deduce from all the above, anyway, is that in order to speak of the lands of the Temples one takes as criterion the tribute and not the direct utilization of the land by the priests. Furthermore we can ascertain from our data that the calpulli was an organism basic to the existence of these lands in their particular distribution: each calpulli giving a part of its products, or entire calpullis dedicating themselves to giving tribute exclusively for the sustenance of the religious needs. In some cases these were towns removed from the city proper which were tributary to the temples and which alternated each half year (41). But we do not know what happened during the

41. Torquemada, II, p. 164.

half year when they did not give tribute to the temples. It may be that they continued with their calpulli organization and perhaps only gave tribute to their lords.

423 Something similar to that which occurred with the lands of the
652 temples happened with the lands for war, or yaotlallis, which had various names according to the products which they yielded, cacalomilli, milchimalli (42) and which were "for /p. 43/ food

42. Vetancourt, I, p. 372.